

[84 cont.]

301 what has already been described. The figures (Fig. 15) show necklaces and arm bands; one shows a double-pointed chest ornament that in technique apparently corresponds to the necklace illustrated in Figure 7. Among the women, too, one notes the chains of beads on the wrist. They seem to wear leg ornaments just as little as ear ornaments and as a rule, nose ornaments (5), or as the chest

5. Cf. above, p. 12.

291 disk and Trochus arm rings. Unlike boys, the girls are usually [85] clothed in earliest childhood (1). They, like all the women,

1. Joest in Baessler, p. 376.

[287] wear an apron of rather coarse bark cloth (Fig. 16), which is wound around the hips several times, like a skirt, and reaches almost to [301] the knees (2). They, too, wear the strings of small shell disks over

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2. Joest, p. 378. Voyage de D'Entrecasteaux, envoyé à la Recherche de la Pérouse, I, pp. 378 f. Labillardière, p. 260. Dillon, p.

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302. Figueroa, in Dalrymple, I, p. 194, has the women wearing woven material, which is probably erroneous.

the apron as decoration; the specimen illustrated (Fig. 15) shows patterning at the ends by means of scattered groups of small black disks. Just as characteristic for the women as the tapa skirt is the [287] tapa cloth that they [Fig. 16 appears here] wear hanging over the [297] head and shoulders and with which they cover the face in the [300] presence of men (3). Unmarried girls apparently wear the hair

3. D'Entrecasteaux, p. 378. Joest in Baessler, pp. 378 (also ill.), 380. Dillon, p. 302. Berlin Museum VI 16179: headcloth, aãmbe, of bread-fruit bast; North Bay (Thilenius).

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pronouncing the name extends to the spouses themselves). O'Ferrall, pp. 223 f.

• 834 These customs can be explained only by the local separation of the exogamous groups originally. Otherwise the difficulty of daily intercourse that they bring about would have made it impossible for them to develop. The same original separation of the clans would also explain why the woman apparently has to cover her face in the presence of every man, since originally all the men of the locality would have belonged to the kin group of her husband (4). Besides that, however, the same effect is

4. Coote, p. 163. Joest in Baessler, p. 378.

[55] probably produced by the separation of the sexes, which is strictly observed in Santa Cruz, analogies to which are also found in other totemistic areas. No young man may speak the name of a girl or a woman (5). Men and women never work

5. Joest in Baessler, p. 381. To a certain extent, however, this could also be based on the above-mentioned custom of avoiding persons related by marriage.

together or gather in one place; the mother and the wife and children of a man are the only exceptions. In Nufiloli men and women never leave the village together. In the morning the men go out first; after their return the women go to fetch water, and until they return the men stay at home (6). Dewar speaks

6. Codrington, p. 233. According to Joest, Tagebuch, p. 48, the women of *Ndeni* were seldom seen.

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Graebner makes the further mistake of believing that Fig. 22 (Ethn., I, p. 93) is verification of the hair crest for Nitendi. In the first place, it is just as likely to be a tuft of hair as a crest of hair; secondly, and most important, the photograph comes from Utupua, which Graebner overlooked. Likewise Figs. 21 and 23 prove to be photographs from Utupua, and 15, 39, and 40 are photographs from the Reef Islands, from which possibly 1, 2, 3, and 20 also come. Of all the photographic reproductions from the Küppers Collection (cf. Ethn., I, p. 71), only Fig. 19 is unquestionably a scene from Nitendi. Nevertheless, there may be a connection between wearing the hair in the crest and Coombe's statement, p. 176, that the men of Nitendi sometimes color their hair completely white, except for a longitudinal central strip which remains black.]

On the other hand, /159/ I was told that before the puberty rites of the boys, the hair is cut off except for four tufts, one on the forehead, two at the sides, and one on top of the head. In the course of several weeks four pigs are slaughtered, and for each pig a tuft of the boy's hair is cut off. When the /Fig. 2 appears here/ last tuft is cut off, the boy may don the modesty cloth. Before that he either goes completely naked or wears only the bark belt (1). A sense of shame is immediately

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881 felt, and the boy who the day before was still completely naked
 [834] will, after he has been clothed, feel utterly disgraced if he has
 exposed himself, and under no circumstances can he be induced
 to remove his modesty cloth in public. Clothing the boys takes

place over a large part of Nitendi
 at a common festival every three
 (five) years. The pigs are killed
 by being drowned in the pools of
 the reef (2). Before that the boys



Fig. 2. Man with woven
 apron, with hair and arm orna-
 ments, neck and leg bands.
 (Speiser photo.)

2. [See also O'Ferrall,
 section "Headmen," and
 Coombe, p. 177. Ac-
 cording to the former,
 on the Reef Islands the
 pigs for the feast are
 killed by being hung over
 a large fire.]

are confined in a house for one
 month and are not allowed to see
 any women.

/160/ According to Coombe,
 p. 177, first the ears of the new-
 born child are pierced, and later
 the nose (1), while at the same

1. According to Jennings,
 JAI, XXVIII, p. 165, the
 septum of the nose is pierced
 a couple of weeks after birth.]

time the head is shaved, with the exception of a tuft on the
 forehead (2). When the child is six or seven years old, the

2. [See Joest's Tagebuch (cf. p. 10 above,

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584 not supposed to know any unmarried girls, except prostitutes.
The girl herself cannot oppose marriage with a man she finds
585 uncongenial. There seem to be no marriage ceremonies. Gen-
591 erally the woman follows the man, but the reverse may also
occur, and not infrequently the spouses even live in different
villages.

592 A man must build a separate house for every wife, the
family house, in addition to which there is the women's house
[609] where the women and girls spend the day (3). A stranger is for-

3. [Cf. above, p. 54.]

bidden, under penalty of death, to enter the residence-village
[made up of family houses and the women's house], and even
most of the members of the village are forbidden to visit the
women's house, under penalty of death.

591 The girls move into the women's house at about seven
years of age; the boys live in the men's house as soon as they are
weaned (4). [A certain part of the beach in front of the villages

4. [The puberty rites for the boys
have already been mentioned above,
p. 12.]

is reserved for men and women, respectively (5).]

5. [Speiser, Südsee, p. 297.]

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[152] Thus, the separation of the sexes is extraordinarily
strict (6), /203/ and the men are extremely jealous. A stranger

6. [For the following remarks, cf.
Ethn., I, pp. 142 f.; Speiser, Südsee,
pp. 295 f. -- The situation is differ-
ent on the Reef Islands, where, ac-
cording to Speiser, Südsee, p. 302,

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834 the women scarcely live apart from the men, in Polynesian fashion. However, see Girieud and Herrenschmidt, p. 107, according to whom the women, like those of Nitendi, must hide in the bush and turn their backs or dive under the water when men approach.]

must even turn away if, walking along the village shore, he sees the women far out on the reef, and the women must cover themselves with their tapa cloths in front of the men. One almost never sees the women on the water; they go to the fields only in bands, accompanied by an old woman "chief," and if there are men coming from the distance, the women must hide in the bushes and turn their backs to the men. The men, for their part, must announce their coming by slapping their buttocks with their hands. The whole village watches over the behavior of the women; the members of the village feel responsible for the honor of their women, even when the latter have been bought by strangers and have moved away.

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684 With such strict etiquette there could not fail to be constant violations against morality, which are then the cause of village feuds. If a man happens to succeed in surprising a woman, it is said that he usually kills her to avoid discovery.

844 Birth (1) takes place in the house. The woman gives

1. [Cf. Ethn., I, p. 144.]

birth standing up, holding on to another woman around the neck, and a midwife receives the child. The mother may go out as soon as she likes, but the child may not be washed during the first three months.

548 Most of the prostitutes (2) come from the Reef Islands,

2. [Ethn., I, p. 145.]

because the women there are prettier and stronger than on